



THE  
COPIE OF THE

Sermon preached before the  
*Vniuersitie at S. Maries in*  
OXFORD, on *Tuesday* the  
xxiv. of Decem. 1633.

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By THO. BROWNE, *One of the*  
*Students of Christ-church.*

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BEFORE THE VNIVERSITIE

at S<sup>t</sup> *Maries* in *Oxford*, on Tues-  
day, the XXIV. of December,

ANNO DOM. 1633.

PSAL. CXXX. Vers. IV.

Quia apud te est Propitiatio; vt time-  
aris.

*For there is Mercy (or, Forgiuenesse) with  
thee; therefore shalt thou be feared.*



HERE are some  
Psalmes in this Booke,  
that are called *Peni-  
tentiall* Psalmes; that  
containe matter of  
Humiliation and De-  
jection for sinne; *that doe refraine the soule,* <sup>Psal. 131.3.</sup>

A 2

and

& keepe it Low. And, they are *seauen*. There  
 are other, that are called *Graduall*  
*Psalmes*; that containe matter of Eleva-  
 tion and Exaltation; that, by *Degrees*,  
 doe, as we say before Communion, *Lift*  
*Vp our hearts vnto the Lord*. And, they are  
*fifteene*. (As euer, the *Troubles* of Gods  
 people are ouerdone in there *Redresses*.  
 When God humbles for sinne, it is, but,  
 in *Pauxilloreliqui*: Some *small* leauing of  
 vs, for a moment: but, when he *risits*, a-  
 gaine, and *redeemes his people*; then, He *ray-*  
*ses a mighty Saluation for vs*, as we say, in  
 our *Benedictus*.) Now, of all the *Psalmes*  
 in the whole booke, this, that I haue read,  
 and not one, beside this, hath had the  
 honour to be in, at *both Capacities*. It is  
*one of the Graduall Psalmes*: It carries the  
 soule *Vp*. And, it is *one of the Penitenti- all*  
*Psalmes*: It brings her *Downe* to the *dust*  
*of death*, too. We may say of it, as  
 sometimes *S. Paul* of our Sauour; *Et*  
*qui Ascendit, Idem est qui Descendit*. (in the  
 4. *Ephes*.) The *Psalme* that *Ascendeth*, is the  
 same that *Descendeth*, also.

*Esay. 26. 20.*

*Psal. 22. 15.*

*Ephes. 4. 10.*



THE Title to the Psalme, is, *Canticum Graduum*. A Song of Degrees. So, the Text is peece of a Song, and we, so, to consider it. Now, to consider any Song a-  
 right, we must looke into the parts of it. The Division.  
 They will easily be knowne. They dividethemselues into the number blessed about all Numbers, the Number of the Blessed Trinitie.

And, now I speake of the Trinitie, some of the Auncient Writers, ( Pope Innocent I meane for one, ) doe deduce the Doctrine of the Trinitie from this very verse.

1. In, *Apud te*, they find the Father. 2. In, *Propitiatio*, the Sonne: according to that of S. Iohn. *ipse est Propitiatio*, ( in the 1. Iohn 2. 2. ) *he is the Propitiation for all our finnes*; speaking of Christ. 3. In, *Timearis*, the Holy Ghost; according to that of the Prophet, *A Timore tuo Domine concepimus Spiritum*; ( in the 26. Esay 18. )

1. Iohn 2. 2.

The Doctrine of the Trinitie, said I 3  
 nay, and (if you will) the Doctrine of the  
 Sacraments, too. *Et hic sunt Ecclesie gemina  
 Sacramenta*; as sometime S. Augustine. Here

are the two Twin-Sacraments of Christs Church. In, *Propitiatio*, there is the Sacrament of the Altar, *Bloud*: for, *Propitiation* is, *per fidem in Sanguine*, in the. 3. Rom. 25. *Through Faith in his Bloud*. There, you haue *One* Sacrament. And, in, *Timearis*, the Sacrament of Baptisme, *Water*: for, *Timor Domini fons est vite*. 14. Prov. 16. *The feare of the Lord is the Fountaine*, (or, *Font*) *of life*. There, you haue the *Other*.

But, because we considered this our Text, as piece of a Song; it will be most proper for vs, to found the *Three Parts* of it, vpon the common *Scale of Musick*. And then, here is. I. *Mercy*. And, *Mercy*, doth *Superexaltare iudicium*: *Exalt herselfe against Iudgment*, in the. 2. *Iames*. 13. *About all his works*, *She*: as it is in the *Psalme*. By the tender *Mercies of our God*, sayes old *Zacharie*, *we are visited from on High*. In *Alto*, *She*. There, you haue *One Part*; The *upper part*, *Hypate*. II. Here is *Feare*. And, the *Feare of the Lord*, is the *Lowest Grace of the Holy Ghost*, in the. 11. *Esay*. 2. *A Sapientia Descendit ad Timorem*.

*Psal.* 145. 9.

*Luk.* 1. 78.

morem, (tis *S. Augustine.*) There is a Descent made to *Feare*. And, the *Apostle*, as the Ground or Base, to *Noli Altum Sapere*, Sets, *Rom, 11.20.* Time. Be not high minded, but (Low-minded, that is, but) *Feare*. There, you haue *Another* part, the part *Belowe*, *Nete. III.* Here is, *Thee & Thou*, Christ our Sauour, that was both *God* and *Man*: and so, *Medius vestrum*, in the. 1. *Iohn. 26.* There, you haue the *Third* part, the *Meane*, or *Midle* part, *Mese*. Of the one part, *Mercie*, he pertaked as *God*; and is stiled so, in *Nehemiah, Deus Misericordiarum*, the *God of Mercie*. Of the other part, *Feare*, he pertaked as *Man*. For, in the daies of his flesh, that is, when he was made *Man*, He was heard in that he Feared. saith the *Apostle. 5. Heb. 7.* *Nehem. 9, 17*

**N**OW. Of these, in this order. 1. Of *Feare*. 2. The *Obiect, Thou*. 3. The *Cause*, and that a strange one, to see too, *Mercie*. 4. And that, no common *Mercie*: such, as the *Prophet* speaks of, that, is renewed euery morning: but, one of his *Tender Mercies*; euen, the *Forgiuing* of our Sins. *Lam, 3. 23.* And

I.

II.

III.

IV.

- v. And yet. 5. a Cause: and that, for these  
 1. *Quia's*.<sup>1</sup> *Quia apud te*. It is yet a Mercie  
 with him. It is not *Misericordia super nos*; A  
 Mercie Lightened vpon vs, ( as wee pray  
 in the *Te Deum*. ) And, because of that,  
 2. *Feare*. There is Cause, in *That*.<sup>2</sup> *Quia Pro-*  
*pitiatio*. When it does lighten, It is but One  
 Single Act of Mercie. It may Lighten, and  
 Lighten beside vs. And, because of that,  
*Feare*. There is more Cause in *That*. And,  
 3. *Quia Est*. This Mercie, though Lightened  
 vpon vs, onely, Is, now: it is not --- *Dixit,*  
*Erit*. We doe not know how long this  
 Mercy will endure. She may in time, too, as  
 the Psalmist speaks of Righteousnesse,  
 be turned into Iudgment: ( in the Psal.  
 XCIV. ) And because of *That*, *Feare*.  
 In that, there is most Cause of all.

Psal. 136.

Psal. 94, 15,

Acts. 8. 35.

Psal. 77. 16.

We told you, euen now, that, in, *Time-*  
*aris*, in, *Feare*, there was water. Then ,  
 ( as the Eunuch to Philip ) See : here is Wa-  
 ter : what doth hinder you to be baptised? I  
 am readie with my, *Timearis*, with my  
 water; not with water which is *Afraide*, ( as  
 it is in the LXXVII. Psal. ) But, with  
 water

water which, it selfe, is, *Feare*: the first particular to be considered in our Order. *Quia apud te.* Whereof, that we may so speake. &c.

## THE PRAYER.

**G**OD be mercifull vnto vs and blesse vs; shew vs the light of his countenance, and be mercifull vnto vs. Looke downe from heauen; behold, visit, and releiue vs; whilst we powre out our Soules before him, in Prayer, and in Thanksgiuing.

In **THANKSGIVING**, for the wonderfull Grace and Vertue declared in all his Saints, from the beginning of the World. And chiefly, in the Glorious, and most Blessed Virgin Mary, Mother of God, who, as about this time, brought forth her first borne Sonne, Iesu Christ our Lord. In, the holy Patriarches, Prophets, Apostles, Martyrs: whose example, and stedfastnesse in the Faith, graunt He vs Grace to follow. **FOR** all his Benefits, both Temporall, and Spirituall,

in great Mercy and Abundance conferred vpon vs. Not only, for our Education, Redemption, Vocation, Iustification, Sanctification, in some weake measure in this life, and Hope of Glory in the life to come. But, FOR our mediocrity of Health, competency of Wealth, Preservation from many imminent and apparent Dangers; though, not of that miraculous Mercy, as our deliuerance from the Spanish Invasiō, the Gunpowder-Treason, and the late Plague among vs. FOR all his benefites Nationall or Locall. As well, for the Plenty and Peace which he hath bestowed vpon vs; when, he hath not dealt so, with many other Nations. As, for that liberrall Education which He hath conferred vpon vs, of this Place; by, King Henry the Seventh, and Elizabeth his Wife: Humphrey Duke of Gloucester, Lady Margaret Countesse of Richmond; Iohn Kempe, Archbishop of Canterbury; Thomas Kempe Bishop of London; Richard Lichfield Archdeacon of Middlesex; Thomas Woolley Archbishop of Yorke; King Henry the Eight, Founder of Christ-Church: King Edward

Edward the Sixt, *Queene Mary, Queene Elizabeth, King James, of blessed memory; And, our present Gracious Sovereigne, the King. S<sup>r</sup> Thomas Bodley, S<sup>r</sup> Henry Sauill, and S<sup>r</sup> William Sidley, Knights. M<sup>r</sup> William Camden, and D<sup>r</sup> Thomas White, Men, and Women, in Their generations Famous, and, in Ours, neuer to be Forgotten.*

*And, in P R A Y E R, not for our selues alone, but for the whole estate of his Catholicke Church, militant here on Earth. F O R, those particular Churches, in which we liue, vnder the gouernment, of a religious King, C H A R L E S, the first of that Name, King of England, Scotland, France, and Ireland, defender of the Faith In all Causes, and ouer all Persons, Ecclesiasticall, or Ciuill, within these his Dominions, Supream Head, and Governour; That it may please him, so, to Blesse vnto him, his virtuous Lady the Queene, the Prince, the Lady Mary, the young Duke, his royall Progenie, with the Princeesse Palatine, his only Sister, and her Issue: that, after this life ended, they may all attaine everlasting Ioy and Fe-*

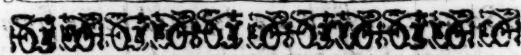


licitie, through Iesus Christi our Lord.  
 FOR, the Lords Spirituall, and Temporall,  
 and the rest, of his Majesties most Honourable  
 Priuie Councell. FOR, the Nobilitie,  
 Magistracie, Gentrie, and Commonaltie  
 of the Land; That it may please him, to  
 giue them Grace, to Feare Him; Honour  
 their King, hate Covetousnesse, and to let  
 Brotherly Loue continue. FOR, the  
 Right Reverend Fathers of the Church, both  
 the Archbishops, all the Bishops, with the  
 whole Bodie of the Clergie For the Eies of  
 that Bodie, the two Vniuersities of the Land;  
 Oxford and Cambridge; In that, FOR  
 the right Honourable and right reuerend Fa-  
 ther in God, William, by the Prouidence of  
 God, his Grace of Canterburie, Primate,  
 and Metropolitan of all England, One of his  
 Maiesities Councelours of State, Our Ho-  
 nourable Lord and Chancellour; FOR  
 the right worshipfull his Vicechancelour;  
 FOR all the Doctors: both the Professors;  
 all Heads of Colledges and Halls, particular-  
 lie, for the worthy Deane of Christ Church,  
 the Prebendaries, Students, and euerie mem-  
 ber



ber of that, or any other Societie; That it may please him, so, to make Religion and Discipline to flourish among vs, that all they, which speake evill of vs, may be ashamed, when they heare of our Conversations, and receave a greater foyle from them; then, from our Controversies. FOR, all Iewish and seduced Romish Profelytes; whether, as yet, without the pales of his Church, or Members of an vnbound One. That it may please him, so, to let them see, and vnderstand the mysteries of their Salvation, that we, being all reduced to one Faith; vnder one Shepheard of our Soules, may with joyfullnesse expect the comming of the Sonne of Man, in the clouds, to Iudgment. FOR, all those his Seruants, which are departed hence from vs, with the Signe of Faith, and, doe now rest in the Sleepe of Peace. That it may please him, to grant vnto them his Mercy; and that, at the day of the generall Resurrection, we, and all they, which be of the mysticall body of his Sonne, may be set on his right hand, all together, and heare that his most joyfull voyce, Come vnto me O yce that be blef-

sed of my Father, and possesse the King-  
dome which is prepared for you, from  
the beginning of the World. And, FOR  
our Selues, lastly, that are assembled here to-  
gether, to be made pertakers of his holy Word:  
That it may please him, to blesse Me, in  
Speaking, You, in Hearing, and, both, in  
Practising of both, in our Liues, and Conver-  
sations. That it may please him, to giue vs  
these, and all other his blessings, which, he, in  
his infinite Wisedome, knowes to be most ne-  
cessary for vs; and, which we, know neither,  
how to deserue, nor desire, but, in that Forme,  
which hee himselfe hath taught vs, saying.  
Our Father which art &c.



*Vt timearis.*

I. **V**E begin with (feared.) And, Feare,  
Of is a good Beginning. *Principium*  
*Feare.* *Sapientia* the wiseman calls it: so, that, to  
Shalt bee begin wisely, no such Beginning as with  
Feared. It. There is an Epistle in Bernard (the

108. is that *I* meane.) that in steed of *Salutem in Domino*, the Ordinarie tearme of greeting, begins with *Timorem Domini*, for the complement of Salutation. It is as full of spirituall *wisedome* (that Epistle) as most in the whole volume. *Principium sapientiae*, did *I* call it? So, indeed; wee reade. But, that is not All. It is not alwaies, (as in the verse) *Optima Prima*--- the *Best* goes not alwaies *First*. We know where it was kept euen till Now; (in the 2. *John*.) The word for *Principium*, in the Originall, is the same that is vsed in the Law for *Primitiae*; So, that, *Feare* is both the *Beginning* of wildome, (that is) *First*: and, it is the *First-Fruites* of wisedome, (that is) *Best*. *First*, and *Best*, both.

Prov. 1. 7.

Iohn. 2. 10.

They haue a Prouerbiall saying in the *Pirke Auoth*, this, *Metus antecedit Sapientiam*; that, it is better to *Feare* to Doe *Euill*; then to *Know*, how to Doe *Good*. And therefore some of their Doctours, in *Galatinus*, vpon the place, *Homines et Iumenta tu saluabis Deus*: (Psalme 36.) *The Lord shal saue both man and beaſt; doe ob-*  
serue,

serue, that God will not *saue* those, that are *Homines* onely; those, onely, that haue the vnderstanding of *Men*, in the knowledge of what is *Good*; except they be *fumenta*, too; except, in the *Doing* of *Euill*, they be *Fearfull*, *Foolish*, and *Ignorant*; *euen as it were a Beast, before him*, (as the Psalmist speakes, in the Psalm. 73. at the 21. verse.)

As Church-Discipline is *Retinaculum Fidei*, (tis Cyprian so calleth it,) the *Bridle* of our Faith. So, *Feare* is *Retinaculum Naturæ*, (as the Philosopher calls it,) the *Bridle* of Nature; which, being once cast vpon her, does, either *guide* and *gouerne* her in the *right way*: or, else, does quickly *checke*, and *turne* her *about*, when shee is in the *wrong*. It keeps her *right*: therefore, the Prophet (in the

111. Psalm. 10.

111. Psalm,) speaking of the *Feare* of the Lord; addeth, at the 10. Verse. *Intellectus bonus possidentibus eum. A good vnderstanding haue They that doe thereafter.* And where a good vnderstanding is, there error is excluded, and the *right way* kept.

Or,

Or, else, it *checks* and *turns* vs about, quickly, when we are in the *wrong*; therefore, when somewhat *ayled* *Iordan* (in the Psal.) that is, when the *water* was *afraid*, (there, the *Bridle of Feare* is cast vpon her:) the very next news is, of *repulsus est retrorsum*: the tide is straight way turned: no more going *that way*, *Iordan* is *driven Backward*, ( in the 114. Psal. at the 5. Verse.)

And, take this along with you, too. Amongst all the Affections, *Feare*, was (as it is in the verse,) *Primus in Orbe*--- the very *first* Passion in the world, that wee read of, that euer shewed it selfe, after the Fall of Man. Now, by the Law of *first-bornes*, It should be, therefore, *Holy* Exod. 13. 2. *vnto the Lord*. And, so, indeed, it is. It is, as the Salt vnto the *Sacrifice*; euen *Faith* her selfe, vnlesse brin'd and season'd in often *Feares*, does soone grow ranke and perish. If that *Faith* be a *Fabrique* or *Building*; (and, be yee builded vp in your *holy Faith*; is the phrase of the Apostle S. Jude. v. 20.) *Feare*, is *Fundamentum salu-*

*tis*, (as *Tertullian* calls it.) the *Foundation*,  
 that must be first layed, or the *work* of  
 our *Saluation* will scarce goe forward.  
 If *Faith* be a kinde of *Physicke* to the  
 Soule; (and, *thy Faith hath made thee*  
*whole*; was a speech, oft in the mouth of  
 our *Sauour*. ) *Fear*, is, *electa mentis pre-*  
*parata Purgatio*, (as *Basil*, and *Gregorie*  
 calls it. ) the *Purge*, that being, before, taken  
 downe into our hearts; doth make, *fi-*  
*demque operatur*, ( as the *Apostle* would  
 haue it, 2. *Iames* 22. ) *Faith*, worke more  
 kindly and better, after. If *Faith* be a  
 doctrine to be learned; ( And, one of the  
 principles of the doctrine of *Christ*; the *A-*  
*postle* calls *Faith*, ( in the. 6. *Heb.* ) *Fear*,  
 is *magister salutis*, ( as *Gregorie Nazian-*  
*zen* calls it ) the *Reader*, or *Lecturer* that  
 must expound it. And, there must be an  
*Instructor* before a man can learne. *How*  
*can I vnderstand except that some man guide*  
*me*, could the *Eunuch* say to *Philip*.  
 So, that, euery way, *Fear* is before *Faith*;  
 and directs her going in the way. To be-  
 lieue, first, ( there is *Faith*, *spirituall Faith*; )  
 and,

Heb. 6. 1.

Act. 8. 31.

Psal. 85. 13.

and, then to tremble, (there is *Feare*, *Naturall Feare*;) is the order of the Diuells Creed; *They beleieue and tremble*. With the Christian, as with the Apostle, *that is not first which is Spirituall, (Faith) but that which is Naturall, (Feare.)* As, in the last, so it must bee in the *first resurrection*, too. So, that, first of all, (I say) *Feare*.

Now As there was in the Prophet *Dauids* time, *generatio quarentium*, A Generation of *seekers* (in the *Psalme*) men, that were still to *seeke*, and neuer *found*. So there is in this our Age, (a world it is to see it) *generatio Timentium*; A generation of *Fearers*. A generation of men that haue, *trepidauerunt timore*, running in the blond; but, it is, *ubi non erat Timor*. *They are afraid*, still, where no *feare* was. (14. *Psal.* 9.) Set there *timearis* vpon the right *Tu*, and that is, *Tu autem Domine*, let it be *God*, either as in *himselfe*, and his *obseruance*; or, as he is incarnate in the *Prince*, and his *ordinance*; let him be to be *Feared*; and, as farre as a man may iudge, *there is no Feare of God be-*



Psal. 14. 7.

Mat. 27. 40.

fore their Eies. Set there *timearis* but vpon a wrong *Tu*, as, *Tu qui destruis Templum*, in the Gospell, or the like; Let the great Temple be Destroyed, (that indeed they would be glad of, but,) be Destroyed, to be Raised within few dayes; where they should serue God in holinesse, and righteousnesse, *Absque Timore*, (as, in the Song of zachary) and, without Feare; and, there you shall haue it, *totus tremo horreoque*; Euery mothers child among them Feares, Religion, pure and vndefiled Religion, will be utterly ruined, when the place to exercise it, in, is but repayred. Set vp, in our windowes, the Image of the Holy Lambe. (And, in that forme of a Lambe they represented our Sauour for many hundred yeares together. They gaue him not the Shape of a Man, so ordinarilie, till after the Sixt Generall Councell.) And, through the inverted Perspective of this their feare; that, which is but a Lambe, no more, but a Lambe, in the Window: will seeme, *Leo in Via* (in the 26. Prov.) A Lyon in the way; and, seale.

Prov. 26. 13.



seale the dores as fast, as a Persecution.  
 Paint the storie of the *Resurrection*, and  
 you may leaue out the *Keepers*: you shall  
 haue enow *afraid*, in the congregation.  
 Doe but *white* the *Dores* of a Church,  
 and you shall haue them (as they were  
 in the 20. of *John*. 19.) *Flores clause*, *Dores*,  
 that may be *shut vp* for any of our *Disci-  
 ples*, that will *assemble there together*. And,  
 I doe not thinke, but, *propter metum iu-  
 daorum*, may come in, here, as it doth, in  
 that verse, for questionlesse, they *fear*,  
 too, that, *Iudaisme* will be profest among  
 vs, if the *Gates* of our *Temples* be but once  
 called Beautifull. (3. *Acts*. 2.)

To order, therefore, this our Feare a- Psal. 50. 23.  
 right: (for, according to that of Bernard,  
*Nil sunt virtutes nisi ordinata affectiones*.)  
 we must haue an especiall eye, to match  
 our *timearis*, with a right *Tu*. This *time-  
 aris*, here, is like the *Cockle-shell*; none but  
 his owne *halfe*, none, but one (*Tu*) will  
 fit him. So, that, it is not, *Tu vir*, he, that  
 would kill our *bodies*, the *Man* of warre,  
 abroad: 'tis not that *Tu*, that does it. 'Tis

not, *Tu frater*; he, that doth vex our righteous soules, the *Brother*, at home: 'Tis, not that *Tu*, that does it, neither. It is, only *Tu Dominus*, the third, *Tu*, in the *verse*; It is only *God the Lord*; and I say vnto you, *Feare Him*. (12. *Luk*. 5.) He is the right *Thou*, for the, *be Feared*; the Object (wee spake of) and our next particular, *Thou*. *Vt timearis. &c. therefore shalt Thou*.

Luk. 12. 5.

II. **A**ND, they that feare God, shall, what? shall ~~have~~ *nothing*. (So, saith the *Psalme*) I, and, shall feare nothing, too. (So, *Lactantius*.) A man shall cast out all other feares, in the name of this feare. *Efficat timor Dei*, (they are the wordes of the Father) *vt cetera non possunt timeri*. And, *S. Ierome* notes the same, vpon the remoues of the children of *Israell*. When they remoued from *Tbaar* (and *Tbaar*, is that, *quod, pauorem melius interpretabimur*, in the very wordes of *Ierome*: by, *Tbaar*, is most properly signified, feare: (there is, *efficat timor Dei*; there is, *shalt thou be feared*.) They

The  
Object.

Thou shalt  
be Feared.

They came, to their next mansion, at *Thare*; (and, *Thare*, is as much, as *depul-*  
*for*, or *abact*or, saies the father; *Thare* sig-  
 nificth properly a *driuer away*; ) there is,  
*ut cetera non possunt timeri*; or, (in the words  
 of the Psalmist, ) *no feare*, *what man can* Psal. 56. 4  
*doe vs to me.*

*Thou shalt be feared* ? 1; but how? *S. Am-*  
*brose*, here, ( that our feare may be, ac- Rom. 10. 2.  
 cording to knowledg, too ) giues a *Sei* to it.  
*we must know*, (saith he ) that, *aliud est ti-*  
*more, quia peccaueris, aliud, timere, ne pecces.*  
 One thing it is, (saies *Ambrose* ) to feare  
 God, onely, because we *sinne*; another,  
 not to *sinne* against God, because we  
 feare. The first is from the earth, earthly;  
 when we feare, only, because we *sinne*:  
 when we haue that low earthly respect,  
 only, to our selues. The second is, from 1. Cor. 15.  
47.  
*heauen*, heauenly, ( as we say in the order  
 for Buriall, ) when, we will not *sinne*, be-  
 cause we feare; when we consider him,  
 that is in the *heauens*, only, and his glory. Psal. 8. 3.  
*Time, ne pecces*; there is feare, *volley*, feare,  
*aboue line*; feare, that neuer touches the  
 ground;

ground; *time quia peccaueris*, that is, feare, onely, at the rebound: neuer, without some fault before it. *Time ne pecces*; there is feare, like the first Myrrhe in the canticles, that flowes of its owne inclination, freely; *time, quia peccaueris*, that is feare, onely, like the second Myrrhe, that flowes, indeed, (saies the Naturalist, ) but, not before incision; it must smart, first. *Time ne pecces*; there is, stand in awe and faine not, (in the Psalme, ) the Prophet Dauid's feare; feare, that is the preservative against sinne; *time quia peccaueris*; that's only, if thou doest euill; then feare, (in th' Apostle:) S. Paulus feares feare, that is the playster, after it.

Now: fraile and feeble though our nature be; let vs bid for, *time ne pecces*; as much as we can. Let vs endeavour that; let vs not take away the first; if we can helpe it. But howsoeuer; let vs establishe the second, (Heb. 10. ) let vs not passe by, *time quia peccaueris*; be sure of that. *Fac, fac*, (cries S. Augustine,) doe it, man, doe it, any way: which way thou wilt, so one. *Time ne pecces*, if it be possible

ble; this indeed, you ought to have done; venture for this a little; but how soever, *time quia peccaveris*, by all manner meanes; and, not leaue this, undone, (23. Mat.) Mat. 23. 23. doe not passe by, this.

There are, that delight themselves in obseruing a composition in the soule, like to that, in the body; they compare our Hope in God, ( hope, which is yet only, happinesse in the egge, as S. Augustine calls it, ) they compare the Christian mans hope, I say, to the liuer, the shop and storehouse of bloud: so Clemens Alexandrinus calls a Christians hope, ( *Sanguinem fidei* ) the bloud of his faith; because, as that hope wasteth, so, his very faith, the vitall part of his religion, doth decay. Now: as Hope, is the liuer of the Soule: So, say they, is Feare, the lunges of the Soule; which cooles and fanns it, euer, and anon; and keeps Faith in a good temper; which else would be subiect to strange heats, and passions; were it not, for this cooler, feare.

I doe bring you to your *Puerilis*, I  
 Psal. 34. 11. doe teach you, like little children, thus, the  
 feare of the Lord: because, (I know not  
 how, but, so it is,) this duty of feare, is  
 Psal. 12. 1. much, of late, minished from among the  
 children of men. Men are growne, me  
 thinks, as if they were afraid, to feare.  
 All their feare is struck inward, and gone  
 to the heart; and, it is to be feared, there  
 is not so much *charitie* residing there, as  
 will, for as *mittere timorem*, (1. Iohn. 4. 18.)  
 as will, drive out this feare againe, either,  
 into the legge, or knee, or any other part  
 of the body; where it may be discerned.  
 The, *timearis*, of the text, is not meant of  
 any such invisible seruice. Will you see it  
 is not? Looke vpon the *Chalde Paraphrast*,  
 the word, there, for, *timearis*, is *videaris*,  
 and so, a visible feare it should be, or it is  
 Psal. 47. 9. not right. To *audiuimus*, (in the Psalm) the  
 Prophet sayneth *vidimus*, So doe we.  
 Like as we haue Hear'd, (for, beare it wee  
 may from every man. It is every mans  
 Apoc. 15. 4. Song, that, who will not feare thee O God?  
 as well, as *Moses*, and the *Lambes*: so  
 that,

that, *Hear* it, without doubt, we may;  
 but, I wish, I might adde *So haue wee*  
*Seene*, also: for the world will but, *partly* 1. Cor. 11.  
*beleue it*, so long as in our ordinary ser- 18.  
 vice, and worship of almighty God,  
 there is so little, or no signe at all of it,  
 to be seene. It is *abscondita Deo nostro*, sight.  
 (Deuter. 29. 29.) *Hidden things belong vn-*  
*to God*. Our *fear*, I am sure, our manner  
 of worship is so, *hidden*, both, as if God re-  
 quired *that*, too; only, in the *inward parts*. Psal. 51. 5.  
 As, for *outward* worship, it is better *spar'd*  
 then *spent*. At the best, it is, *bitt*, or *misse*,  
 with vs; *fast*, or *loose*, chuse you whether;  
 and, euen in this sence, too, is *his service*  
*perfect freedome*.

The Guest, in the Gospell, was cast  
 into Hell fire, but, for his very garment.  
 'Twas not his *inward demurenesse*, could  
 saue him from *outward darknesse*. Now.  
 Let me aske a little? Doth God consi-  
 der the *rayment* so precisely, without, so  
 much, as looking after the *body* that  
 weares it? Doth God so exactly censure  
 the *forme*, and the *fashion* of the one; and;



will be not, the deportment, and behaviour  
 of the ether. Is not the body more then rai-  
 ment, O yes, of so great faith.

I will conclude. With my body, I thee  
 worship, is not, only, the office and duty  
 of the man vnto the woman, when, by  
 that magnum sacramentum, which the A-  
 postle speaks of, they two are made one flesh,  
 in Matrimony; Ego autem dico de Christo  
 & ecclesia, with St. Paule (Ephes. 5.) I speak  
 of Christ and the Church. I say, They both  
 require it; and, therefore, as we looke to  
 haue our bodies, to be rayssed in glory, when  
 they shall enter into day: let vs. sowe them,  
 first, in this dishonour; let vs fall downe with  
 them, and worship, when we come before  
 him, in true reuerence, and feare.

III. *Scientes igitur timorem hunc Domini,* (as  
 The the Apostle, in the 2. Cor. 5. 11.) Know-  
 Cause. ing, therefore, this feare of the Lord; that  
 is, knowing, now, that thou art to be  
 feared, It behooueth vs in the next place,  
 cognosceere causas, to enquire after the  
 cause, to looke into the, & the quia, of  
 this



this *time* is, what that should be. Assure our selues, we may, that, *one* there is. It is not, *numquid gratis?* ( as the Diuell said of *Job*, ) what doe you thinke, that we feare God, for nought? truly, no. No Job. 1. 9. causelesse feare, this. Some Cause, or other, there is, out of all question; and we (do) now, to enquire after it.

And, to haue found it, now, at length, *quia iustitia*, had bin no great newes. And that a strange one. Gods Iudgments vsually, doe cause feare; let it, once, cometo, in *eadem condemnatione*, let some common Iudgment be I. not judgment. vpon vs, once; and then, *an non tu times Deum?* will be a question quickly started with vs; *doest not thou feare God, that art vnder the same condemnation?* (*Luk.* Luk. 23. 40. 23.) there is none, sure, but does. And, to speake but the sober truth, the world is come generally to this passe, that, it is not, ( as in the Psalme, ) *thereafter, as a man feareth, so is thy displeasure*, but, *vice versa*, quite and cleane; *thereafter, as thy displeasure is, so a man feareth*, iust so, and, no otherwise. Our feare goeth altogether,

ther, by his *Iudgments*; waxeth and waineth; commeth in, and goeth out, with them; keeps time, iust, as they doe. When Gods *Judgments* are vpon vs, then, who, so deuout, who, so godly, as we? *who does feare, and we doe not feare?* bring vs once vnder some affliction, some of Gods *Judgments*; and then, straight way, a godly feare comes vpon vs, too, as paine does vpon a woman in trauayle; (and, for the same reason, too.) *because, we knowe, that our boure, (the houre of affliction) is come.* But, let that, once, passe from vs; and, (so) we are euen, as quickly past all feare, too.

2. Cor. xi.  
29.

Iohn. 16. 21.

We are, in this very thing, worse then the heathens themselues. They are noted, so farre to haue bin more obsequious in the seruice of those Gods, that were most *beneficiall*, and most *mercifull*, vnto them; that, the more *gracious* and *gentle* they were; the more, they esteemed them, Gods. Hence, came the name *Μεγίστος* (in *Plutarck*) to be ascribed to the King of the Gods; and hence,

(as

(as is imagined by some) is *Moses* in the scripture, tearmed *Deus Pharaonis*, (not, *Deus Aaronis*, as *Theodoret* does corruptly reade the place, against the very letter of the text; but, *Deus Pharaonis*) the God of *Pharaoh*; nor, because he was more powerfull, then the very Sorcerers were; they did hurt, as well as he could; but, because he was more pittifull, he did heale, againe; and, that, they could not doe.

Exod. 7. 1.

But, *Iustitia*, is not the *quia* of the text. *Iudgment*, is not the cause we looke for, and indeed; as for that feare, that is caused from that, it will, like fruit from a forced ground, neuer last long; feare, that is caused only, when *Iudgment* is vpon vs, is, commonly, feare, that may endure for a night, but ioy commeth againe in the morning; it is feare, of no long continuance; it will not stick by vs. But, when, *Mercy*, is on them that feare him: when the time ariseth hath propitiation, for the *quia*: that feare endureth (as it followeth in the *Magnificat*) throughout all generations. And this

2  
but *Mercy*.

Psal. 30. 5.

mercy

mercy of God, is the very *quia*, the cause we looke for; (although, yet, we doe not, I beleue, thinke our selues very happy in finding out, such a Cause, as this: we had rather haue found it, any thing, then mercy; especially, such a mercy, as we are like to find of it.)

## IV.

And that **F**OR, mercy is it? why! of what sort? There are in God a multitude of no Com-mercies. All the waies of God (saith the 25. mon mer-Psalme,) are mercy: so that, we cannot cy. let our foot, but, vpon some, or other. In the very describing of them, we may say, as Iacob in respect of his deseruing of them, we are lesse then the least of his mercies.

Gen. 32. 10.

It is an act of mercy in God, when he does not punish: according to that, *et pro beneficio habetur, cum possis non nocere*. So, the Prophet Ieremy confesses it a mercy, nay, for, *miseriordia*, for, more then one too, for, mercies, in the plurall, onely this; that they were not consumed. And, it is an act of mercy in God too, some-

Lam. 3. 22.

sometimes, when he does punish, when, he takes away the wicked man, that, he may not goe on, in wickednesse. So, the reason, why God smote the first borne of Egypt, and slew mighty Kings; is giuen vnto be, for his mercy; (in the Psalme:) no other cause, but that. So, in another Psalme, the Prophet does reckon punishing, as a kindly effect of Gods mercy. Thou forgavest them, (there is, mercy:) and what then? and, yet, punishedst their inuentions, (in the 99. Psalme, at the eight verse.) You see, with God, there is forgiving, even, in punishing.

Psal. 136. 20.

Such Acts, as these, are workes of mercie, all; but, kind of night-workes; somewhat darkned, and obscure: when, after this manner, God is pleased, to be mercifull vnto vs; we may well pray him, withall, to shew vs the light of his countenance, (as it followes in the Psalme,) for, without some such Candle, little, or, no mercie at all, in such peeces of worke, as those, will be discerned; Gods mercy, there, like Iacob, with the ruffe hands

Psal. 67. 1.

of his brother *Esau*, is so courly appa-  
rolled: that *she* is mistaken, and passes  
for his *Justice*: So, now wonder, if she pro-  
duce *fear*: *she* carries so much of it in  
her very face; that, it is a *Quodlibet* some-  
times, whether she be right *mercy*, or no.

bnt, one of  
his tender  
mercies.

Psal. 37. 6.

But, the *mercy* of the text, is no *darke*,  
disputable *mercy*; but a *mercy* that *breakes*  
forth at the *noone day*, (in the *Psalm*.)  
every man may discern it to be *mercy*.  
It is *that*, which consists in the remission,  
and forgiveness of all our *sinnes*.

1.  
not barely  
the *habit*.

To take the *height*, and elevation of it.  
It is not barely *miseriacondia*, which, is no  
more, then, the *habit* of *mercy*; or, (as we  
say in the common prayer) the *Property*  
to *have mercy*, and to *forgive*; *mercy*, newly  
upon the *rising*: but, it is *propitiatio*; it is  
*mercy* *affluat*; *mercy* that *melters*, from  
the bowels of Gods *mercy*; the very act of  
*forgiveness*; *mercy*, upon the *sinning*.

2.  
but, the  
act it selfe.  
*Forgiue*.  
*ness*.

I doe omit, here, that some observe,  
in this word *propitiare*, there is *prop*,  
and *ire*; that, this *mercy* is such a *mercy*,  
whereby God draws nigh, and comes

neere vnto the soule: which, they con-  
 currence degree (at least) in the elevation.  
 But, I doe not finde, that Gods drawing  
 nigh, or comming neere, is alwayes vsed  
 in the holy Writ, for a *signum in bonum*;  
 for, some token shewed vpon vs, for good. Psal. 86. 17.  
 Not, euen, a signe of mercy, that. The  
 words, in the *Kenite exultamus*, which we  
 read, *offensus fui*, thus, *Fortie yeares long*  
*was I vexed, (or angry.) with this gener-*  
*ration*; haue most of the ancient read,  
*proximus fui*, thus, *forty yeares long was I*  
*nigh vnto this generation.* And, euen to  
 this day, not the mercies of God, usually,  
 but his Iudgments, are called, by the name  
 of *Visitationes*; so not, alwayes, mercy, in  
 drawing neere, or comming nigh vnto vs.  
 But, that, only, by the way.

Yet, there is one thing more, that  
 brings this mercy, to her zenith, indeed;  
 that makes her, like *Glory*, to be *Mercy*  
*in excelsis*; to be mercy, in the top of her  
*altitude*. And, it is this. It is noted by  
 Grammarians, that the word *misericordia* which  
 signifies *miserere*; from whence, the



*mercy* of the text, proceeds, is seldome,  
 or neuer, vsed; but, with opposition to  
 another word, of the same Characters,  
 but, inuerted in the order; and that is;  
*son* which signifies, *excidere*: so that;  
 this *mercy*, here, is, no prepared, no expect-  
 ed *mercy*; no *mercy*, that is enticed downe  
 from heauen, by *repentance*; and shewing  
*mercy* vnto our poore brethren. (That,  
 indeed, is a common *illux misericordie*  
*Dei*, (as *Tertullian* calls it.) when, we shew  
*mercy*, to the poore, here; we doe so, imi-  
 tate the *mercy*, that is in our God; we are  
*mercifull*, so Like, as our father in heauen;  
 is *mercifull*; that, Gods *mercy* commeth  
 downe presently vnto vs, as *birdes* doe  
 vnto a call, and, we lay hold vpon her.)  
 No such *mercy*, this; but, a *mercy*, that cometh  
 (as we say,) without calling. A *misereri*;  
*amerci*, that steps in, of her owne ac-  
 cord, to saue vs: when it should haue bin,  
 an *excidere*; when we deserued, rather, to  
 be cut off in the midst of all our sinne  
 and iniquity: when, wee were at that  
 passe, betweene God and our soules, as  
 the



the fewe were; with our Sauour; let  
 him deliuer them, if he will haue them: for, Mat. 27. 43.  
 as for *liberaui animam meam*; as, for de-  
 livering our owne soules, that, we neuer, so  
 much as, thinke of; but, let them, (as  
 we say) sinke, or swimme.

**A**Nd, yet; for all this *mercy* of his; V.  
*mercy*, which we did not *deserue*, Yet, a  
 (that is nothing.) Nay; *mercy*, which Cause.  
 we did *despise*, neuer so such as sought  
 after, (that is more.) Yet, (lo) for all this  
*mercy*, let vs not cast out feare. We must 1. Iohn. 4. 18.  
 feare, still. And, that is strange indeed;  
 somewhat, it goes, (or, I am mistaken)  
 against the grayne of this ages deuoti-  
 on Is a *Psalm* of *mercy*, turned up? does  
 God *mercifully* forgive the sinnes of his  
 people? Is it once, *propitiatio apud te*: why:  
 what then followes, as the first lesſon in  
 our ordinary seruice, but --- *Canabis apud*  
*me*. Come; let vs eat and drinke; to mor-  
 row shall be as yesterday, and much bet-  
 ter. Is it once, O Sonne of David haue  
*mercy* upon vs? we think presently, that

both now, and euer, must needs follow, as it doth in the versicle;) and so, the care is taken, As, for timearis; let that be, where it will: certainly, (as Abraham said, once.) It is not, in this place; That is eident.

Nor, is it a meane stratageme, this, of Satan, thus, to sepearate those, whom God hath ioynd together, namely, mercy and feare. His Kingdome hath stood, the longer, for this diuision. Those two luminaries, that gouerne the day of our saluation, (our repentance) and, should, euer be in coniunction, does he diuide, into their seuerall quarters. Hath the moone, her appointed seasons? is it in mercy? why, then; the sunne knoweth his going downe, (in the Psalme,) it is, out Feare, straight. Is it, he must encrease? (as it was, with the Baptiste and our Sauour.) Is it, in Feare? why! then, it is, I must decrease, it is, out Mercy, straight. And, so, we cast out diuels, in the name of Belzebub, one euill, with another, worse then that.

There were one sort of Heretiques in the

the Primitive Church, that, did teach;  
 that, man could commit some finnes,  
 which could not be forgiuen. No-  
 natius, from whome the Novatiani, or  
 Cathari descended, Montanus long be-  
 fore him, (according to Ierome) and  
 others, did so. They excluded mercy.  
 And, there were another, that taught, that,  
 no sinne whatsoever could endanger  
 the state of him that was *Iustified* and  
*Predestinated* by God. The Ioviniani, the  
 Beguardi and the Beguina; and others,  
 whome, from their opinion, they cal-  
 led *Predestinati*, did so. They excluded  
 feare. And, it is thought, from that one  
*Pinacle of the spirituall temple*, Predesti-  
 nation, the diuell hath cast downe too  
 many, that, heedlesly walke vpon it.)

Mat. 4. 6.

But, what doe we raking vp old  
 errours, out of their forgotten dust?  
 haue not we, euen to this day, such an  
 euill, vnder the Sun. It is, with mercy and  
 feare, (as, with the child,) neither mine  
 nor thine. But, let it be diuided. Mercy, all,  
 breake, all, feare, when, indeed, repentance  
 should

Eccles. 5. 12.

3. Kings. 3.  
26.

should be compounded out of both.

See you some, that poure themselves out into all vncleanesse; that accustome their tongues to execrations and fearefull oaths, more, like speeches, then like sinnes? whose throats, indeed, are open Sepulchres, where, Christ Iesus himselfe, with his fresh bleeding wounds, is, (not, after three daies,) but, daily, yea, and bouerly compelled to an vnwilling resurrection? See you some, whose whole discourse is so larded with obscenity and wantonnesse, vt *pe- rear ne aliquorum castior incestus fiat, quam borum pudicitia*, ('tis Origen, vpon the incestuous daughters of Lot:) that, it may be feared, that, euen the sinne of some, is more chaste then their innocence? A little, *timearis*, would doe well with them. If they were cast into a feare, a little, they would doe well: but, they will none. Oh! no feare, they; for feare of a stick, and gripe in the conscience. It comes, commonly, with a feare; they like it not: giue them mercy, euen, for euer and euer. You shall neuer,

neuer satisfie them with mercy, (much lesse,  
 and that, soone; in the Psalme) whilst, taking Psal. 90. 14.  
 in mercy, all their life time long, and ne-  
 uer unloading any, either, at their hands,  
 in almes and charity; or, at their very  
 mowthes, till the houre of their deaths,  
 when they come forth with a for-  
 mall misere, (against the will of the  
 Prophet,) In the mercy of the most Highest Psal. 21. 7.  
 they doe miscarry.

See you some other (few, I grant,  
 yet, some) that stretch and straine their  
 Conscience, aboue the key; (for, accord-  
 ing to that of the Canons; that Consci-  
 entia, is no more, but, Consonantia animæ  
 cum Deo, ) and, still feare, it is of too low  
 a pitch? See you some, that cannot allow  
 themselves that, which the word of  
 God, doth: that, are, so a Law vnto them-  
 selves (as the Apostle speakes of the Rom. 2. 14.  
 Gentiles :) that, they doe arraigne and  
 condemne in themselves, that, which,  
 the law of God, would not? men, that  
 doe feare, nay, all, their very best works Iob. 9. 18.  
 too? Sad, melancholly soules! some

drops of *mercy* would doe well with them, but, alas, they dare not lift vp their eyes; they dare not, so much, as, looke vp, to receiue them. *Ipsa si cupiat Salus.*--- if that *Mercy*, herselfe, should come downe from heauen, to haue *mercy* vpon them; they would, (like *Adam*, in the garden) hide themselues from her, they are so afraid. (Gen. 3. 10.)

Of the two, our age is deepest in the first extremity. We sing of *mercy*, all of vs. Let vs haue but a sight of her, and she is our owne. Commonly, indeed, the verbe that goes along with *mercy*, is, *ostendo*, as, *O Lord, shew thy mercy vpon vs; in the versicle. Shew vs thy mercy, O Lord; (in the Psalme.) And sheweth mercy vnto thousands, in the commandements. Mercy, is only shorne. It is, ostende & sufficit, (as with Philip, concerning the Father:)* Only shew vs this *Mercy*, and it sufficeth. If we but see her, we overcome her, too straight. But, *Feare* goes with a *docebo*. *Feare* is taught, and taught againe; and we cannot skill it. *At, si dominus, we*  
are



are all good; we can say, Lord, Lord; we Mat. 24. 11.  
 can cry you Mercy, as often as you will;  
 but, *vbi timor*? Where is feare, that is ioyned  
 with it? (1. Mal. 6.) what is become  
 of that? We obserued, before, vnto you,  
 that, in, *timeuris*, in feare, there was the  
 Holy Ghost; and then, sure, it is with vs,  
 as it was with them, in the Acts; Wee Acts. 19. 2.  
 haue not so much as heard, whether there be  
 any Holy Ghost, whether, there be any  
 such thing, as feare is, yea, or no. *Non re-* 2. Tim. 1. 7.  
*cepimus spiritum timoris*, indeed, we haue  
 receiued no such Holy Spirit, yet, nor care  
 we for receiuing it, at all.

As the world now goeth; it is, *Omnia  
 vincit amor*--- loue, only loue, is all in all,  
 that, only, now, is in fashion, as the sole  
 cognizance of the Gospel: feare, like a su-  
 perannuated livery of the Law, is cleane  
 worne out of request. Of, *amor*, as much,  
 as you will; loue, pure loue, to loue God,  
 they will bee contented, with all their Luke. 10. 27.  
 hearts. But, take heed of --- *plena timoris*,  
 (in the same verse.) No feare; if you loue  
 vs, take heed of that.



Mat. 3. 8.

But, let me tell you. Those fruits of repentance, the Baptist speaks of, neuer come kindly forth; neuer haue perfect colour, on both sides; when, these two, mercy, and feare, are not grafted, and inoculated, the one in the other. When both of them, are mingled together, then, they make the cup of saluation, fittest to be taken. Not feare alone: then, would the drinke be, so waterish and small, that it would yeeld no comfort. Nor mercie alone: then, it would be too strong: fame it woulde into the braine, and, possibly, take away the sense of sinne: but, mercie and feare, both: let them meete together, let them kisse in the cup, and it will be a wholesome cup; indeed: neither too small, nor too strong. And, *hic est calix* (say I:)

Luk. 22. 20. This, too, is the Cup of the new Testament, drinke ye all of this.

Mat. 19. 8.

And, euen from the beginning, it was so. The Law (you remember it) carried terror in her face: for feare, all, she: the people trembled: the mount quaked: not any Seruice, there, but, upon the shaking-stop:  
all

all, to see too, was full of *horror*, full of  
*fear*: not the least hope of any *mercy* to  
 be lookt for, *there*. Now, the *Law* is  
 called the *Law* of *Moses*, *ever* and a-  
 non: and, what was this *Moses*? why,  
*Moses* was the *mildest* (or, *meekest* man  
 upon the earth, (Numb. 12. 3.)) There  
 is, you see, some *mercy* mingled, with the  
*Law* it selfe, that spirit of *fear*.

Again. To the *Arke*, there be-  
 longed a *Propitiatory*, or *Mercy-Seat*,  
 made of pure gold. (Aquinas, by lapse  
 of memory, calls it *tabulam lapideam*, in  
 his old *Kentiscopies*; and, is corrected in  
 his latter editions :) and, what, but pure  
*mercy* to be expected there? no *parcell*  
*mercy* in the very *Seat* of *mercy*; at the  
 least, no *mixture*, no *ingredience* of *fear*.  
 And, yet, to the *mercy-seat*, there belong-  
 ed two *Cherubins*; and the *Cberubins*,  
 are of that society that use to couer  
 their faces, for *fear*, when they come  
 before God. So: there is not, all *mercy*,  
 euen, in the *seat* of *mercy*; euen there,  
 there is a mixture of some *fear*.

Esay. 6. 2.

And, in the volume of Gods booke, they are euer, thus bound vp together: It was *Peters* error, that, to be giuen to too much vnnecessary building; he mist not what he said, saies *Origen*, because he talkt of building three *Tabernacles*, for the *Law*, the *Prophets*, and the *Gospell*; *Moses*, *Elias*, and *Christ*; that doe lodg best together, in one. Let vs beware of that; not erect *seuenatt* *Tabernacles* for *mercy*, and *fear*; that must *habitare* in *ynum*, like brethren, (in the *Psalme*;) dwell together in *vnity*.

*Psal.* 133. 1.

It is, I know, an vsuall thing amongst vs, when we see *mercy*, like the *prodigall* in the *Gospell*, & *longinquo*, a great way off; when, we scarce plainly discern that it is *mercy*; why, presently the whole country comes out, and desires *Fear*, that he would depart out of their coasts. We thinke, we doe, a little, despise the riches of his *Mercy*, as the *Apostle* speaks, (for, that is the very best I can make of it,) if that *fear*, be thought worthy, to come vnder the rooffe, where

*Luk.* 15. 20.

*Mat.* 8. 34.

*Rom.* 2. 4.

*Mat.* 8. 8.

where *her honour dwelleth*. Take heed of that. Tis not good straining complements with God: to be too *provident*, forsooth, of his *honour*. Let me tell you. Heresy, was neuer so dangerous to the Church, as then, when it got some respect, or other, to Gods *glory*, or *honour*, for the *spring*, that gaue it *motion*. The downe-right *Arrians* did lesse hurt, that denyed the *diuinity* of the *Sonne*, because they would not beleue it; then, those, whom *Origen* speaks of, that, in *ciuility*, would deny the *Godhead* of the *Sonne*, to the *glory* of the *Father*: they thought it no small *wrong* to him, if the *Godhead* were made *common*. They that denied our *Sauour Christ*, to be *perfect Man*, only, because they would be *peruerse*; were not so incorrigible in their opinion, as those, *S. Ambrose* speaks of, that were worse *provident*; that, would not acknowledg him to be *perfect man*, for feare of subiecting him to *concupiscence*; to which, the nature of man is subiect. But, take heed of that.

The

The waies of God are smooth and equall enough; let not the reason and providence of man, think to paue them. If God, will haue mercy and feare to kisse, (as you see, he will) let not man, in the kisse, betray either. For, if Feare be once crucified, if that feare once suffer without the gates: mercy will quickly betake her selfe to a Tree, and loose her Bowells.

And that,  
1. quia  
apud te.

This, when it is misericordia super nos, mercy, that is lightened vpon vs: not, to let goe feare, then. But, it is but, apud te, in the text, She, is yet, with him, and, we may well, feare. In bhimmeke it is true, there is, as much, as in promptu; it is a signe mercy is in readinesse to come, vpon vs; when she is with him. But in bhimmeke, there is, in potestate, too. So long, as she is, but, with him; It is in his power, to chuse, whether, shee shall come, or no: if he will that She tarry till thou come to fetch her, what is that, then, to thee?

John. 21. 22.

2. quia  
propitiatio.

But, come shee will; that, we are sure of. God will not shew his Mercy to vs; and, then withdraw it againe, but, vpon

vs. So, that, sooner or later, haue it wee  
shall, that is certaine.

And, what shall we haue of it: no  
more, but *Propitiatio*: One single act of  
mercy: and, as *St. Andrew* of the fish-  
es; what is that among so many? How will  
that satisfie the multitude of our finnes?  
He that hath it, will haue none to spare  
for others; *ne forte non sufficiant nobis &  
nobis*; least peraduenture, there bee not  
enough for vs, and for you.

John 6.9.

Mat. 25.9.

*St. Ambrose*, has a note, that, when God  
bade our first Parents eat of every Tree  
in the Garden, he spake in the singular:  
*de omni ligno edes*. But, when he forbade  
them the Tree, in the mid'st, of the Gar-  
den; he spake in the plural; *non edetis*, be-  
cause (saies *Ambrose*) Good, being simple  
and vniforme; Gods precepts, which com-  
mand it, are, commonly, so, too: but, *Evil*,  
being variou, and of seuerall kinds;  
his Prohibitions, against them, are accor-  
dingly. He would haue set no such stamp  
vpon Gods Mercies. The more, the better,  
they. He, that hath but one sinne, (the

Prophet David, had no more:) may spread it, so farre, with circumstances; as, *Adultery*, with *Murder*; that, he shall need a *Multitude* of *mercies* to cover it. And, *happy* man be his dole, whose sinne is covered, so.

Psal. 51.1.

Psal. 32.1.

Now, there is (I know) a *Mercy*, one single *mercy*; that, endureth for ever, (in the Psalme.) And, such a *mercy* (although but *one*;) would secure vs; we should not need to *Fear*. If we were sure, this *mercy*, (though, but *One* *mercy*) would follow vs all the *dayes* of our *life*, all were well: then, we might bring our *dayes* to an end, indeed, like a tale that is told, (as the Psalmist speaks,) that is, with *pleasure*, *pastime*, and *delight*: and, neuer *fear* at all.

Psal. 123.6.

Psal. 90.9.

3. *quid est.*

1. Cor. 1.28.

But, for the *elect's* sake, as our Saviour speaks, (and, that word, *Elect*, is the word of the *Elect*: as for *Sinners*, they are not, properly, said to be: so saith *Origen*, when the *Apostle* saies, that, *God* hath chosen the things that are not, he doth meane *sinners*: because (saith he) *peccatores non compa-*



*computantur Esse.*) I say, because of that word, *est*, (as it followes in the Gospell) *Mar. 13. 30.* those daies are shortened. That great cloud is, now, become no bigger then a man's *1. Kinges. 18. 44.* hand: this mercie (alas) only, is, Now: you may, but passe by it, and (so) it is gone; the place thereof will no more bee *Psal. 37. 37.* found. Now, it is a day of mercie: we know not how soone the weather may change: and, according to the providence of the very Proverbe, it is good, still, to feare the worst.

Some, among the Rabbins, obserue, that God, is called, *Deus Abrahami*, The God of Abraham (who was departed this life) but, *Timor Isaaci*, (in the 31. *Gen.* not the God, but) the feare of Isaac, who *Gen. 31. 42.* was yet liuing; to shew, that so long as we are in this world, he that now standeth, should feare, least he fall. The mercies of God, are not for liues. He does not entayle Saluation, vpon his children, as, the land of the liuing so, but, that, *1. Cor. 10. 12.* our prodigall presumption, may turet it off. *Psal. 26. 12.* If we would be secure of heauen; let vs,

take heed of *security*; and, we may. *Ad securitatem quid superest, nisi ut in virtute timeatur*; according to that of Gregory. There is nothing, keeps vs, more, from being *secure* of our Saluation; then, that *thinking* of our selues; *secure*. It is not good, in this respect, to put our whole trust and confidence in his mercie; (as we say in our common Prayer) but, (as *Iob* speaks) rather, in our owne feares. In this case, the mercies, euen, of the godly themselves, as well, as, those of the wicked, are cruell.

Iob. 4. 6.

Prov. 12. 10.

I will end, with the wordes of the Collect, (the Collect, for the second Sunday after Trinity.) Lord: make vs to haue a per-  
petuall feare and loue of thy holy name:

Prov. 12. 10.

Heb. 12. 6.

(Such a feare, as may consist with loue, too, not a feare, of thee, but, a feare, to fall from thee.) that so, louing thee, for thy loue to vs; (that is) for thy iudgment vpon vs, (for thou chastisest every one whom thou lovest.) and fearing thee, for (that for the which, thou art to be feared) thy mercy; euen, when thou doest forgive vs; we may, whilst we are in this world,

so feare our *blessednesse*, that, in the next  
 world, we may be *blessed* for that feare.  
 Send this feare, O God, downe into our  
 hearts; and, feare vs for his sake, who,  
 was heard himselfe, in that, he feared, thy  
 blessed Sonne Our Sauour, ( the con-  
 duit-pipe of all thy mercy, ) *Iesus Christ*  
 our Lord. To whom, with Thee  
 and the *Holy Ghost*, three  
 Persons, and one God,  
 bee ascribed  
 &c.

FINIS.

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